THE
North-China Herald.

VOL. IV., No. 170. SHANGHAI, SATURDAY, OCTOBER 29, 1853. PRICE, Drs. 15 ℔ ANNUM.

INTIMATIONS.

NOTICE.

In re TOZER, *deceased.*

ALL claims against the above Estate must be proved at the British Consulate without delay; and all parties indebted to the same are requested to make immediate payment to H. B. M.'s Consul.

By Order,
T. WADE, *Vice-Consul.*
Shanghae, 3d October, 1853.

SHIPPING.

NOTICE.

ON and after the *20th October*, the RATES of FREIGHT to *Hongkong, India, Ceylon* and *The Straits*, per PENINSULAR AND ORIENTAL STEAM NAVIGATION COMPANY'S STEAMERS, will be as under, until further notice.

To Hongkong or Canton, Treasure ½ per cent, and Raw Silk $2½ per Bale.
To India, Treasure 1½ and Silk 4 per cent.
To Ceylon, 1½ and Silk 3½ per cent.
To The Straits, 1 and Silk 2½ per cent.

E. WARDEN,
Agent.
P. & O. S. N. Company's Office,
Shanghai, 18th October, 1853.

NOTICE.

THE *CONFUCIUS*, steam-tug, is ready to tow vessels in the *Woosung* and *Yang-tsze* Rivers at the following tariff of charges:—

	17 feet draft and under.	*over 17 to 18.*	*over 18.*
From Shanghae to Gutzlaff bearing S. by W.	300	350	400
From Shanghae to Woosung outside the marks	150	175	200
From Woosung to Gutzlaff	200	225	250

And the same inwards.

For occasional service $20 per hour.
Vessels requiring steam outwards are requested, if possible, to give 3 days notice.
The steam-tug office, for the present, will be at H. FOGG & Co.'s Store.

T. W. DEARBORN,
Commander.
Shanghae, September 30th, 1853.

NOTICE.

THE GUN ROOM OFFICERS of Her Majesty's Ship *Spartan*, will not be responsible for any debts contracted by EDWARD BARROW as their Mess-man or Steward during their stay at this Port.

H. M.'s Ship *Spartan*,
Shanghae, 5th October, 1853.

NOTICES OF FIRMS.

NOTICE.

THE interest and reponsibility of Mr. CHAS. DOUGLAS MACKENZIE in our firm ceased on the 30th June last. And Mr. WILLIAM GREGSON ASPINALL, has been admitted as a Partner therein from the same date.

MACKENZIE, BROTHERS & Co.
Shanghae, 28th October, 1853.

NOTICE.

MR. FREDERICK CHAPMAN has been from this date admitted a Partner in our Firm, which now consists of Mr. ALEXANDER REMINGTON, Mr. HENRY DURANCE CARTWRIGHT, and Mr. FREDERICK CHAPMAN.

LECKIE & Co.
Bombay, 5th September, 1853.

THE CHARTERED BANK OF ASIA:

INCORPORATED BY ROYAL CHARTER,
WITH LIMITED LIABILITY.
Capital £1,000,000 Sterling,
With power to increase to £2,000,000.

COURT OF DIRECTORS.

Chairman—THOMAS WINGATE HENDERSON, Esq., (formerly of the firm of Messrs. Remington & Co., of Bombay,) Director of the Bank of Australasia.
Deputy Chairman—PATRICK F. ROBERTSON, Esq., *M.P.*, (firm of Messrs. Small & Co., formerly of Messrs. Turner & Co.'s, of Canton), Director of the London Assurance Corporation.
Colonel Robert Alexander, of the Madras Army, and late Government Director of the Bank of Madras.
John Entwisle, Esq., merchant, Director of the London Docks.
Harrison, Watson, Esq., (firm of Messrs. Thomson, Watson, & Co.)
N. Alexander, Esq., (firm of Messrs. Alexander, Cullen, & Co.) Director of the London Docks.
Robert Lindsay Leckie, Esq., (late of the firm of Messrs. Leckie & Co., of Bombay).
Ellis James Gilman, Esq., (formerly of Singapore, firm of Messrs. Ashton & Co.)
Lieut.-Colonel Neil Campbell, (late Quarter-master-General of the Bombay army.)
Thomas Ogilvy, Esq., (formerly of the firm of Messrs. Ogilvy, Gillanders, & Co., of Liverpool, and Messrs. Gillanders, Arbuthnot, & Co., of Calcutta.)
James Fraser, Esq., (firm of Messrs. Maclaine, Fraser, & Co., of Singapore, and of Messrs. Fraser & Co., of Penang).

THE DIRECTORS have great pleasure in acquainting the shareholders that the Lords of the Treasury, the Boards of Trade and Control, and the Hon. the East India Company have approved of the Charter for the Incorporation of this Company; and that the Charter was ordered to be sealed, at the Privy Council, held on Friday, the 19th August instant, and now only awaits the completion of the necessary forms.

The Charter will embrace all the powers sought for by the Directors, and will enable the Company to carry on business, by means of banks or agencies, at all places to the east of the Cape of Good Hope.

The Directors will be prepared to commence business with the least possible delay after the completion of the Charter.

Dated the 22d day of August, 1853.

By Order of the Court,
ALGERNON M. POLLOCK,
Secretary.
Temporary Offices, 82, Great Winchester street,

NOTICES OF FIRMS.

NOTICE.

THE undersigned beg to notify that they have this day established themselves in *Shanghae*, as Merchants, and Commission Agents, under the name and firm of HANBURY & Co.

WILLIAM CRAMPTON.
THOMAS HANBURY.
THOMAS CHRISTY, JR.
CHARLES PULLAN.
Shanghae, 1st October, 1853.

NOTICE.

THE interest and responsibility of Mr. GEORGE B. DIXWELL in our Firm at *Canton* and *Shanghae* ceased on the 31st ultimo, and Mr. E. FRANCIS PARKER is this day admitted a Partner.

AUGUSTINE HEARD & Co.
Canton, 1st June, 1853.

NOTICE.

THE interest and responsibility of Mr. SAMUEL WETMORE (formerly known as SAMUEL WETMORE, JR.,) in our Firm at *Canton* and *Shanghae* ceased on the 30th ultimo.

WETMORE & Co.
Canton, 1st July, 1853.

NOTICE.

THE Business conducted by the undersigned will in future be carried on under the style of JAS. BOWMAN & Co.

JAS. BOWMAN.
Shanghai, 1st July, 1853.

NOTICE.

THE undersigned is authorised by Messrs. W. H. WARDLEY & Co., of Canton, to sign their Firm per procuration.

JAS. BOWMAN.
Shanghai, 1st July, 1853.

NOTICE.

MR. FREDERIC A. KING, has this day become a partner in our firm.

SMITH, KING & Co.
Shanghae, 5th May, 1853.

INSURANCES.

THE LONDON & ORIENTAL STEAM TRANSIT INSURANCE OFFICE.

(Established 1843.)

THE undersigned are prepared to accept RISKS, (covered by protecting Policies at LLOYD'S and the various LONDON INSURANCE COMPANIES) by the PENINSULAR & ORIENTAL STEAMERS between *Shanghai, Canton and Hongkong, Amoy*, the *Straits, Ceylon*, the *Presidencies of India, Suez*, and *England*.

The interest in the protecting Policies is assigned to the PENINSULAR & ORIENTAL STEAM NAVIGATION COMPANY, for the purpose of their becoming the Medium of Payment in the event of loss.

For RATES OF PREMIUM and other Information, apply to

R. S. WALKER, *Hongkong.*
E. WARDEN, *Shanghai.*
T. MARSHALL, *Singapore.*
A. EMERSON, *Calcutta.*
ROBERT FRANCK, *Madras*, or
JOHN RITCHIE, *Bombay.*

JAMES HARTLEY & Co.
London, 24th December, 1851.

EQUITABLE FIRE INSURANCE COMPANY.

26 *Cornhill, London.*

THE undersigned, having been appointed Agents for the above Office, are prepared to effect Insurances against FIRE, on BUILDINGS or MERCHANDIZE.

HOLLIDAY, WISE & Co.
Shanghai, 4th October, 1851.

ASIATIC MARINE INSURANCE OFFICE.

THE undersigned are prepared to grant POLICIES on behalf of the above Office, payable in *London, Bombay, Calcutta, Singapore*, and *Hongkong*.

SMITH, KENNEDY & Co.,
Agents for Shanghae.
Shanghae, 12th June, 1851.

MARINE ASSURANCE.

THE undersigned are prepared to accept risks on behalf of the following OFFICES to the amounts indicated opposite each and payable in HONGKONG, CANTON, CALCUTTA, BOMBAY, and LONDON.

	Sea Risk. Drs.	*Harbour Risk.* Drs.
Canton Insurance Office,	100,000	200,000
Triton Insurance Company,	70,000	100,000
Bombay Insurance Society,	40,000	50,000
Bengal Insurance Society,	40,000	12,000
Reliance Marine Insurance Office,	25,000	..

JARDINE, MATHESON & Co.,
Agents in Shanghae.
Shanghae, 1st July, 1851.

ALLIANCE FIRE ASSURANCE COMPANY OF LONDON.

THE undersigned having been appointed AGENTS in CHINA for the above COMPANY, are prepared to accept ASSURANCE at SHANGHAE, as under:—

1st. On Buildings of Brick or Stone, covered with Tiles, Slates, Metal, or other Incombustible Material, when such Buildings are isolated from all others,—*Rate of Premium*, ¾ *per cent per Annum.*

And on their Contents, *at the Rate of* 1 *per cent per Annum.*

ASSURANCES for 6 Months ¾, and for 3 Months ½, *of the Annual Rate will be charged.*

ASSURANCES, for the present, will be accepted to the extent of £7,000 only on one Risk.

A Building and its Contents taken together form one Risk. Thus the above Sum may be underwritten either on a Building alone, or the Contents alone; or, part on the Building, and part on the Contents.

No ASSURANCE is to be considered in force until the Premium be paid.

Amongst other advantages of the COMPANY, the ASSURED will be entitled to participated in the Profits after Five successive payments.

Parties applying for ASSURANCES will please send in full particulars of the Risk to be taken; any Deviation from which without the Consent of the COMPANY, will vitiate the POLICY.

JARDINE, MATHESON & Co.,
Agents in Shanghae.

INSURANCES.

NOTICE.

THE undersigned have been appointed AGENTS at *Shanghae* for the NEW YORK MUTUAL INSURANCE COMPANY and are now prepared to accept MARINE RISKS payable in *China, London*, or *New York*.

BULL, NYE & Co.
Shanghae, September 18th, 1853.

GLOBE INSURANCE,

CORNHILL AND PALL-MALL, LONDON.
ESTABLISHED 1803.
EMPOWERED BY SPECIAL ACTS OF PARLIAMENT.
Directors.

JAMES W. FRESHFIELD, Esq., M.P., F.R.S., *Chairman.*
FOWLER NEWSAM, Esq., *Deputy-Chairman.*
GEORGE CARR GLYN, Esq., M.P., *Treasurer.*
HENRY ALEXANDER, Esq.
JOHN S. BROWNRIGG, Esq.
BOYCE COMBE, Esq.
THOMAS M. COOMBS, Esq.
WILLIAM DENT, Esq.
EDWARD GOLDSMID, Esq.
Sir I. L. GOLDSMID, Bart F.R.S.
ROBERT HAWTHORN, Esq.
JOHN HODGSON, Esq.
RICHARD LAMBERT JONES, Esq.
ROBERT LOCKE, Esq.
BOYD MILLER, Esq.
SHEFFIELD NEAVE, Esq.
WILLIAM PHILLIMORE, Esq.
W. H. C. PLOWDEN, Esq., M.P.
ROBERT SAUNDERS Esq.
Sir WALTER STIRLING, Bart.
WILLIAM THOMPSON, Esq., Ald., M.P.
WILLIAM TITE, Esq. F.R.S.
HENRY J. WHEELER, Esq.
JOSIAH WILSON, Esq.
BENJAMIN G. WINDUS, Esq.
WILLIAM NEWMARCH, *Secretary.*

FOR
FIRE AND LIFE INSURANCE, AND ANNUITIES,
AND FOR THE PURCHASE OF REVERSIONS AND LIFE CONTINGENCIES.
CAPITAL:—*ONE MILLION Sterling.*
The Whole Paid-Up, and Invested: and entirely Independent of the amount of Premiums received.

CHINA AGENCY FOR FIRE INSURANCE.

THE undersigned having been appointed Agents in China for FIRE INSURANCE, are prepared to accept RISKS at *Shanghae.*

Particulars of Rates &c., will be given on application to

DIROM, GRAY & Co.
Agents at Shanghae.

SUN FIRE OFFICE, LONDON.

ESTABLISHED 1710.
Managers,

WILLIAM R. HAMILTON, Esq., *Chairman and Treasurer.*
CHARLES B. FORD, Esq., *Deputy-Chairman.*
Rt. Hon. WILLIAM BERESFORD, *M.P.*
The Hon. P. PLEYDELL BOUVERIE.
HARRY CHESTER, Esq.
SAMUEL PEPYS COCKERELL, Esq.
RAIKES CURRIE, Esq., *M.P.*
JOHN DRUMMOND, Esq.
RUSSELL ELLICE, Esq.
WILLIAM FRANKS, Esq.
Captain HENRY G. HAMILTON, *R.N.*
JOSEPH HOARE, Esq.
FELIX LADBROKE, Esq.
H. F. SHAW LEFEVRE, Esq.
HENRY LITTLEDALE, Esq.
GEORGE WARDE NORMAN, Esq
BRICE PEARSE, Esq.
CHARLES RICHARD POLE, Esq.
LAMBERT POLE, Esq.
CHARLES RANKEN, Esq.
HENRY RICH, Esq., *M.P.*
JOHN SHEPHERD, Esq.
HENRY STUART, Esq., *M.P.*
C. GEORGE THORNTON, Esq.

THE MANAGERS of the SUN FIRE OFFICE, LONDON, beg to inform the Foreign Residents at *Hongkong, Canton* and *Shanghae*, that they have constituted and appointed the undersigned as their Attornies to issue POLICIES OF INSURANCE against FIRE on BUILDINGS, GOODS, MERCHANDIZE, and other PROPERTY at those places.

Full particulars of Rates, &c., may be obtained on application to

LINDSAY & Co.,
Agents in China.
China, August 1852.

HONGKONG MARINE INSURANCE COMPANY.

THE undersigned are now authorized to grant POLICIES payable in *Shanghae*, as well as in *Hongkong, Canton, Calcutta, Madras, Bombay*, and *London*.

LINDSAY & Co.
Shanghae, 10th May, 1852.

MARINE INSURANCE.

HONGKONG INSURANCE COMPANY.
Capital £60,000 in Shares of £500 each.

SECRETARIES:
Messrs. LINDSAY & Co.,
Hongkong, Canton, and *Shanghai.*

AGENTS:

Messrs.	GLEDSTANES & Co.,	*London.*
,,	LECKIE & Co.,	*Bombay.*
,,	SHAND, FAIRLIE & Co.,	*Calcutta.*
,,	PARRY & Co.,	*Madras.*

WITH reference to the above the undersigned are prepared to grant POLICIES payable in *Hongkong, Canton, Calcutta, Madras, Bombay*, and *London*.

LINDSAY & Co.
Shanghai, March, 1852.

EQUITABLE INSURANCE SOCIETY.

THE undersigned grant POLICIES in the above OFFICE on the usual terms payable in *Hongkong, Canton, Calcutta, Madras, Bombay*, and *London*.

LINDSAY & Co.

INSURANCES.

SUN MUTUAL INSURANCE COMPANY OF NEW YORK.

CASH CAPITAL $1,000,000.

THE undersigned have been appointed AGENTS IN CHINA for the above Office, and are prepared to take MARINE RISKS to the extent of $50,000 in each Ship, made payable in *China, Bombay, Calcutta, London*, and *New York*.

Risks are taken in this office under the mutual principle whereby the insured becomes a shareholder to the amount of his premium, *without incurring responsibility*, and at the close of the financial year he will duly receive his share of the dividend of the Company's profits in scrip bearing interest at 6% per annum until redeemed in cash after a certain period, if not meantime absorbed in losses.

RUSSELL & Co.
Shanghae, August 24th, 1853.

THE ROYAL INSURANCE COMPANY.

CAPITAL £2,000,000.
Trustees.
JOHN SHAW LEIGH, Esq.
R. B. B. H. BLUNDELL, Esq.

THE undersigned having been appointed Agents for the above Company, are prepared to grant Policies against Fire on the usual terms to the extent of £10,000 on any one Building or on Merchandize Stored in any one Building.

SYKES, SCHWABE & Co.
Shanghae, 9th June, 1849.

FOR SALE.

FOR SALE.

PALE SHERRY from Messrs. YSASI & Co., London. Apply to

MONCREIFF, GROVE & Co.

EX *COUNTESS OF SEAFIELD.*

JUST RECEIVED AND FOR SALE AT THE STORE OF THE UNDERSIGNED.

A very Superior Assortment of WINTER CLOTHING, comprising DOE and BUCKSKIN, PILOT CLOTHS, and Rich TWEEDS.—Also, CARPETING,—MOREEN for CURTAINS,—TABLE COVERS,—GRATES, &c., &c.

M. GABRIEL & Co.
Shanghae, 13th October, 1853.

JUST PUBLISHED

AND NOW READY FOR DELIVERY,

THE BOOKS OF THE T'HAE-PING-WANG DYNASTY—Trip of the *Hermes* to Nanking—and *Visit* of Dr. C. TAYLOR to Chin-keang.

PRICE—$2 per Copy.
Herald Office, 15th Oct., 1853.

JUST PUBLISHED PRICE $2.

A GRAMMAR OF THE SHANGHAE DIALECT by the Rev. J. EDKINS, B.A. To be had at the *London Mission Printing Office* or the Office of the *North-China Herald.*

Shanghae, 23rd September, 1853.

FOR SALE.

SUPERIOR PALE SHERRY, MADEIRA, and PORT WINE, from PHELPS & Co., London. Apply to

AUGUSTINE HEARD & Co.
Shanghai, 22nd March, 1853.

FOR SALE.

AT THE GODOWNS OF THE UNDERSIGNED.

A QUANTITY of best English Sheet LEAD, also the following BEER now landing per the *Mary Shepherd*, from the house of WHITBREAD & Co., of London. London PORTER in Hogsheads and Bottle. PALE ALE in Hogsheads and Bottle.

SMITH, KING & Co.
Shanghai, 25th February, 1853.

FOR SALE.

AT THE GODOWNS OF THE UNDERSIGNED.

SUPERIOR PALE SHERRY, MADEIRA, CHAMPAGNE, and PORT Wine; and a few cases of fine French BRANDY; also superior bottled STOUT—just received per *Crystal Palace* from HENRY TATHAM & Co., London.

SMITH, KING & Co.
Shanghai, January 14th, 1853.

PERUVIAN GUANO.

IN quantities to suit purchasers, on sale at the Godowns of

SMITH, KING & Co.
Shanghai, 31st March, 1852.

FOR SALE.

AT the Godowns of the undersigned, ALLSOPP'S PALE ALE, ex *Abergeldie.*

DIROM, GRAY & Co.
Shanghai, 1st October, 1852.

P. F. RICHARDS & Co.,

SHIP CHANDLERS, STORE-KEEPERS & GENERAL COMMISSION AGENTS,
SHANGHAE,
ESTABLISHED IN 1844,
SHIPPING SUPPLIED WITH FRESH PROVISIONS.

NOTICE OF REMOVAL.

THE undersigned beg to give notice, that they have removed their Establishment, to the Godown formerly ALAM Godown, fronting JAMES MACDONALD, Esq.'s Property, and quite close to the River.

P. F. RICHARDS & Co.

JUST LANDED.

A SMALL (fresh) supply of KEATING'S COUGH LOZENGES,—a Certain Remedy for Disorders of the *Pulmonary Organs.* Being free from every deleterious ingredient, they may be taken at all times, *by the most delicate female and by the youngest child.*

P. F. RICHARDS & Co.
Shanghai, 9th July, 1853.

NOTICE.

THE undersigned are now prepared to supply *Soda-Water, Lemonade, Seltzer-Water, Potass-Water, Magnesia-Water, Ginger-Beer, Ærated Raspberry, Do. Gooseberry, Do. Capillaire, Do. D'Orgeat*, and *Do. De Gomme.*

P. F. RICHARDS & Co.

FOR SALE.

FOR SALE.

A FEW Copies of the CHINESE COMMERCIAL GUIDE. Price $2 per Copy.

ON SALE.

SUPERIOR CLARET; and PALE & LIGHT-GOLD SHERRY; from the Stock of Messrs. J. & C. WHITE & Co., of London. Apply to

SYKES, SCHWABE & Co.

FOR SALE.

ANCHORS, and CHAIN CABLES. Apply to

SYKES, SCHWABE & Co.

HOUSES.

TO BE SOLD,

THE DWELLING HOUSE at present in the occupation of the undersigned; the lot comprizes about three *mows.*

The sale price may be settled in Sterling, in which case payment could be made in approved Bills upon England.

SYKES, SCHWABE & Co.
Shanghae, 1st July, 1853.

MISCELLANEOUS.

GEO. F. HUBERTSON,

INSURANCE BROKER & CONVEYANCER;
SHANGHAE.

Residence—The old *Billiard-Club* at the back of Messrs. SYKES, SCHWABE & Co.'s.

N.B.—Chronometers rated by transit observations.

Shanghae, 21st September, 1853.

SEAMAN'S HOSPITAL.

THE above Institution is now ready for the reception of Patients both in the Public and Private Wards. Every attention has been directed to the ventilation of the building, the wards of which are seventeen feet high and afford accommodation for Twelve beds with great comfort, or nearly double that number in case of necessity.

The charge at present will be one dollar per diem for sailors and one and a half for officers.

GEO. ROGERS HALL, M.D. }
JOHN IVOR MURRAY, M.D. } *Medical Attendants.*
Shanghai, 1st September, 1852.

H. FOGG & Co.,

SHIP CHANDLERS, STOREKEEPERS, GENERAL AGENTS, AND AUCTIONEERS.

N. B.—For Goods Sold by Auction, account Sales and proceeds rendered 3 days from date of Sale.

SHOULD sufficient inducement offer they will hold an AUCTION monthly, or as often as occasion demands.

COMMERCIAL HOUSE,

SHANGHAE;
SITUATED ON THE SITE OF THE LATE "VICTORIA HOTEL,"
IN THE STREET LEADING FROM THE
Second (or Tuckee) Stone Jetty.
BILLIARD-TABLES, & TEN-PIN ALLEYS ATTACHED.

CHAs. M. DONALDSON,

SHIP PROVISIONER;
"COMMERCIAL HOUSE," SHANGHAE.
VESSELS SUPPLIED WITH FRESH PROVISIONS DAILY.

WONDERFUL DISCOVERY!

PULVERMACHER'S PATENT PORTABLE
HYDRO-ELECTRIC CHAIN,

For Personal use,
(Constructed to be worn on the body under the garments.)

THIS is the most extraordinary discovery in *medicine* and *electricity* of the present day. It relieves without shock or any disagreeable sensation *instantaneously*—the moment it is applied—acute nervous pains, such as head, ear, and toothache, rheumatic pains, tic-doloureux, &c.; *(and any person suffering is at liberty freely to convince himself of this astonishing fact at either of the depôts)*; and by it's *mild* but *continuous* and *perceptible* influence on the system, when worn for some time, diseases of years standing, such as gout, local paralysis, nervous complaints, liver diseases, &c., disappear gradually—*often in a few days.* It precipitates metals from their solutions, decomposes water, deflects the magnetic needle, &c. The instrument producing these effects weighs about two ounces, is always ready for instantaneous use, and will for occasional use, last a man for years, guarding himself, his family, friends, &c., against that immense number of complaints and diseases, in which *mild streaming electricity*, is a perfectly *safe*, certain, and wonderfully speedy remedy. Extraordinary and incredible as may seem the above facts, *any person can freely and very easily convince himself of their truth, at any of the depôts beforehand.* The invention has been exhibited with the greatest success before—THE ROYAL COLLEGE OF PHYSICIANS, THE ROYAL COLLEGE OF SURGEONS, THE ROYAL BRITISH ASSOCIATIONS, THE ACADEMIE NATIONALE DE MEDICINE, and other institutions of the highest order. *More than six-hundred communications of cures* have been received during the last nine months from the *Hospitals, Physicians* of the highest standing, from *Noblemen, Clergymen, Magistrates, Naval and Military Authorities, &c., &c.*; the copies of which may be had at any of the depôts, and a full description (by post for two stamps.)

☞ Sold by CHAS. MEINIG, 103, Leadenhall Street, & 71 Regent Street, London; also in China, by Mr. JOHN LEMON, *Hongkong*; and Mr. HENRY SHEARMAN, *Shanghae.*

JUST RECEIVED.

A FRESH SUPPLY of the above CHAINS from $2 to $11 each, and a few powerful BATTERIES at $25 each.

ALSO; a few VOLTAMETERS, &c., &c.

THE
North-China Herald.
SHANGHAI, SATURDAY, OCTOBER 29, 1853.

THE LAST [illegible] OF THE DUTY QUESTION!

United States Consulate,
Shanghae, October 28th, 1853.

The undersigned begs to inform the Consignees of American Vessels, that he has been notified by the Toutae Woo, that for the present, the officers for the collection of Customs will be found on board the two Chinese men-of-war boats anchored off the point opposite the foreign settlement, and that the said boats will hoist the Custom-house flag.

(Signed) EDWD. CUNNINGHAM,
Vice-Consul, U.S.A.

Passed Straits of Sunda.—*Challenger*, 8th Sept.—*Nightingale*, 11th Sept.

Cargo—Per *Lady Mary Wood*,—Malwa, 243 chests,—Patna, 146 chests,—and $590,000.

A change comes over the spirit of our dream—day dawns—and the mist of recent Consular Notifications, enveloping Consular Authority, with the borrowed robes, of the Chinese Collector of Customs, is beginning to disappear, and we hope will shortly be dispelled by the means of an agent, frequently disregarded at first, but all-powerful in the end,—we mean Public opinion.

The recent correspondence of H.B.M.'s Consul with the ex-Taoutae (published in our columns last week) will be perused with pleasure by every British subject, more especially the dignified rebuke to his late Excellency, contained in the last letter dated 18th October, and which we doubt not, must have added very considerably to his "private griefs" and again forced him to take refuge in Shakespeare and exclaim—

> "I did send to you for Gold to pay my Legions—which you refused me—I can raise money by no vile means,—oh! I could weep my spirit from mine eyes!—There is my dagger and here my naked breast."

We had hardly intended again to resume the subject; but having already recorded our opinion, on three separate occasions, and endeavoured to point out how contrary to justice, and unsuited to the emergency, the line of policy adopted by the British and American Consuls appeared to be; we are only too glad to see these views confirmed in so clear and able a manner by H. B. M.'s Consul who *now* acknowledges *not that* "the inability of a Government to enforce its rights, forms in truth the strongest argument for their honest recognition;" *but that*, "it is at" "least a question, whether the Emperor" "of China can legitimately claim, Duties" "at a Port where he has ceased to ex-" "ercise authority," and that "the Emperor, by Treaty, is bound to afford protection to British Property and British Interests as the *condition of his collecting Duties* at all on Foreign Commerce."

This is plain English and contains the principles for which from the very commencement we have all along contended, and the question then appeared so simple, and the course to be pursued so plain, that we cannot understand (apart from many other considerations) the constitution of those minds, that could ever dream of establishing a system of Custom-house Laws, with no other check, but a simple declaration. A scheme as theoretical, as it is unwise, and which as long as Human Nature is liable to be assailed by temptation, must speedily demoralize any Mercantile Community however pure, and lead many to exclaim—

> The tempter or the tempted who sins most?

The American Authorities, we hear have also deemed prudence the better part of valor, and although at first acting in concert with H. B. M.'s Consul, they now wish to adopt a line of conduct, which proves, how strong their conviction is that they erred in ever attempting to introduce a system, which cannot be continued without acting in opposition to the spirit of their own Constitution, as well as against the dictates of justice and common sense, and that *their* view of the obligations of American Citizens under the Treaty of the United States with China, could not stand the test of that examination, which the Authorities at Washington, would bestow.

From a narration of the whole proceedings we think some instruction may be derived by "those in authority," viz:—That when acting at such a distance from Home, and called (as in the late emergency) to decide on questions which affect the interests, of so large a Community, they should listen patiently to suggestions, which emanating from practical men, are entitled to some weight.

Education and talent no doubt are the avenues to Office;—but these high qualifications should only be additional guarantees that the Badge of Office will not be arbitrarily raised above Public Opinion.—Knowledge is Power,—but this description of knowledge being gained more from experience than books, will always prove in the hands of a judicious public, a most salutary check on the hasty decrees of Consular Authority.

The Insurgent chief has discovered a large amount of Sycee silver and treasure at the bottom of a well in the house of a former intendant of Shanghae. The lime that has been placed to conceal it is so pungent to the eyes of the excavators, that they are unable to work at it long together—a huge heap of it lies loose in one of the rooms of Lew the chief.

A report considered to be worthy of credit states, that three months since the supplies of rice were exhausted at Peking, and wheat and other northern grains were used as food. Two thirds of the usual population had quitted the city.

We hear that a brother of Lew's, the grand-master of the Triad Society from Canton, and another adherent arrived last week per the *Iona*, and are safe in Shanghae.

All that we can say about the war amounts to very little. The imperialists have made many unsuccessful attacks both by land and water, but the insurgents hold as firm possession of the city of Shanghae as ever.

The ill-directed fire of the imperialists from the river having sent a ball into the Roman Catholic Cathedral—the *Cassini* ordered the *Antelope* higher up the river.

The Taoutae placed an armed boat opposite the Custom-house which, as likely to lead to a collision with the insurgents, has been ordered off by the *Spartan*, and is now lying in the Soo-chow Creek.

We give in our present number a further extract from the Bishop of Victoria's recent Charge to the Anglican clergy.

After dwelling on the various measures to be adopted by his Missionary clergy for giving effect to and taking full advantage of the increased opportunities for the diffusion of Christianity likely at no very distant period to result from the religio-political movement in the interior and the growing success of T'hae-ping-wang,—the bishop delivered the following summary of his views respecting a question which has largely occupied the attention of Sinologues and Oriental scholars, on—

THE NATIONAL RELIGION OF CHINA,

AS ILLUSTRATIVE OF

The Proper Word for Translating "God" into the Chinese Language.

There is one more subject intimately connected with the propagation of the gospel in China,—on which, in concluding my address to you, it is my intention to dwell more at length. The difference of opinion which has divided the body of Protestant Missionaries in China, respecting the most appropriate term for translating the sacred word God, into the Chinese language, is too important not to demand a special allusion. The question is full of interest; and in treating of it, it will be my endeavour to sketch an historical survey of the peculiarities of the national religion,—as being calculated to afford information to those friends of Missions who at a distance study the condition and prospects of this remarkable race,—as well as to prepare our own mind for a right appreciation of the question and a judgment upon its merits.

The Chinese, according to the statements of witnesses possessing good opportunities of forming a right judgment and in every way entitled to credit, appear in the earliest ages to have had a religion of pure monotheism. "China" "happier in its foundation than any" "other nation under the sun, drew in" "the chief of the holy maxims of their" "ancient religion from the fountain-" "head. The children of Noah, who" "were scattered all over the Eastern" "parts of Asia, and in all probability" "founded this empire, being themselves" "in the time of the Deluge witnesses of" "the Omnipotence of their Creator," "transmitted the knowledge of him and" "instilled the fear of him into all their" "descendants. The footsteps which we" "find in their histories, will not let us" "doubt the truth of this."(1)

The Supreme Being was from the most ancient times called *Teen* (Heaven) or *Shang-te* (Supreme Ruler or Potentate.)(2) "Teen or Heaven must be considered as "the unknown God of Confucius;"(3) and may be regarded as the God of Natural religion. Although the views of the Chinese respecting the Supreme Being have ever within historic memory been vague, obscure and indistinct—as might be expected among a people destitute of a written revelation—yet in all the stages of their subsequent declension, the Shang-te of the ancient classics has never been associated with an idol; and at this day throughout the empire no image, nor temple, nor priesthood exists for his worship.(4) "It is further observable that" "they attribute nothing to *Shang-te*," "which does not become the Supreme" "Lord of the world. They attribute to" "him Power, Providence, Knowledge," "Justice, Goodness, Clemency."(5)

Concurrently with this recognition of a Supreme Law-giver and Disposer of events,—the Chinese appear even in the earliest times to have peopled the various departments of nature—the heavens—the earth—the deep—the elements—the mountains, lakes and groves,—with an intermediate and subordinate class of spiritual or angelic beings—named *shin*—the ministers and servants of the Supreme Being, Shang-te—between whom and mankind they discharged the functions of mediators and messengers.

At length an inferior kind of demon-worship to the *shin* marked the downward tendency of the national mind towards idolatry.(6) A modified polytheism succeeded to the place of, or (more correctly speaking) *stood side by side with* the original monotheism of China. Gradually it came to pass that the formal worship of *Shang-te* was reserved to be performed by the emperor, who, as the high-priest of the nation, worshipped him as the Supreme Ruler of the world with periodical offerings and a solemn sacrifice. The various ranks of *shin*—i.e. the spirits who presided over the different departments of the world as the vice-gerents of *Shang-te*, the Supreme Being,—were honoured by the various classes of mandarins and people—each according to their duly-regulated precedence.

The ancient monotheism of China being thus corrupted by the intermixture of a demonolatry or modified polytheism,—the next step, that of associating the *shin* with idolatrous images easily followed. The subsequent introduction of the tenets of the sect of *Taou* (Reason) the Rationalist idolaters of China—about 500 B.C.—gave system and currency to the loose superstitions floating in the imagination of the multitude.(7) And in a later age the arrival of the idolatrous religion of *Fuh* or Budh, about A.D. 60,—and its general diffusion throughout the empire,—served to complete the general neglect of the worship of the Supreme Being among the people.(8) The Confucian scholars professedly believing in the existence of a Supreme *Shang-te*, paid a modified regard also to the host of inferior *shin*; while the illiterate multitude divided their worship between the images of each of the two rival idolatrous sects,—whose priesthood, bound by vows of celibacy and a monastic life, form the only representatives of any strictly religious systems which widely influence the popular mind.(9)

Mosheim, the Protestant ecclesiastical historian, sums up his account of the religions of China with the following general view, which, although imperfect in some of its details, coincides in the main with that of all the early Roman-Catholic Missionaries, who enjoyed unexampled opportunities for arriving at a correct judgment.—

> "The religion of China is two-fold; one as ancient as the empire itself and in all probability introduced by its founders. The other is of much later date and imported from India not long after the birth of our Saviour. The latter has idols, temples, sacrifices, priests, monks, festivals, and many external rites and ceremonies. The former is free from all these; and is, perhaps, the most artless and simple of all the religions that ever were taught in the world. It prescribes reverence to an Invisible Being, residing in the visible heaven and distributing thence happiness and misery amongst mankind; but it enjoins no particular worship to him, so that temples, priests, assemblies, sacrifices and rites, are entirely foreign to it. The emperor alone, at certain times, offers a sacrifice to this powerful Being in the name of the people. The moral part of the old system is short and easy. It consists in honouring the *servants* of Teen or Shang-te (for so the Supreme Being is called), that is, the *spirits* presiding over the mountains, rivers, forests, and other parts of the earth, and in some duties necessary to the welfare of the public and of every particular family. Excepting these duties, it allows great latitude to the natural inclinations and appetites of man. The latter religion,—that idolatry, I mean, which was introduced by Fo (Fuh or Budh) a celebrated Indian impostor—has a considerable party amongst the populace and women; but it is only tolerated. The wise men and those of distinction profess the old religion, which,—besides, is the religion of the State professed and even preached by the emperor himself, and protected by the laws of the empire."(10)

In retracing the steps of this brief review, it is to be observed that there was at first the monotheistic religion of patriarchal tradition;—secondly, the transference of the worship of the Supreme *Shang-te*, to the host of *shin*, the angels or spirits, servants of *Shang-te*;—and thirdly, the further lapse from demonolatry into idolatry.

There is however a peculiarity in the history of Chinese idolatry which constitutes a grand exception and forms a great difficulty. In robbing the Supreme, Shang-te, of the worship due alone to Himself, they did not lower the term so as to transfer it as a common name to the host of newly-worshipped *shin*. The Taouist idolaters did indeed subsequently add *Shang-te* to the name of above thirty of their divinities, as *Yuh-hwang shang-te*,—*Heuen-teen shang-te*,—and others,—using it as a common noun after a proper name. As the National state religion also became corrupted, we read of five additional *Shang-tes* subordinate to the Supreme Shang-te. The rival-emperor Tae-ping-wang in his recent "Imperial Declaration" thus alludes to the introduction of this error,—claiming the term *Shang-te* as the exclusive name of the one God of patriarchal times, and in the strain of the first commandment asserting.—"The great *Shang-te* is only one, and" "besides him there is no other.—Wan of" "the Han dynasty, however, thought" "that there were five, and erred most" "egregiously." But while we thus perceive that the term *shang-te* has to a certain extent been employed as a common noun, and is thus presented to us as susceptible of a plural form in our translations of the Holy Scriptures;—it was not lowered so as to comprise and become applicable to all the objects of false worship. The newly-worshipped *shin* retained the name of *spirits*, and received no distinctive name in the limited sense of *divinity*. In other words, there is no common name in Chinese applied to the whole class of worshipped beings *exclusively* and *as such*; and the fact of the *shin* being worshipped, is accidental and extraneous to the philological sense of the term.(11) In logical language, *shin* is the *genus*, and there is no *differentia* to limit and designate the *species*. The desideratum is not so much a *generic*, as a *specific* term. The word *shin* appears to have the sense of *spirit*, whether worshipped or unworshipped—divine, angelic, or human. The total absence of inflexion of number and case, and of the definite article, and the difficulty of distinguishing between the use of *shin* whether singular or plural, a substantive, an adjective, and sometimes even as a verb—add also to the vagueness of this term.

The philological question which has arisen in China, is simply this. In choosing the word for translating "God" in the highest sense of the term into Chinese,—are we to give a preference to *Shang-te*, the word associated in the old national belief with the one God of patriarchal times? or, are we, on the other hand, in order to have the assumed advantage of a word which may be used in common for the one true God and for the host of dæmones or subordinate divinities,—to descend to a lower and more widely significant term, and to give a preference to *shin*, the word for the countless host and subordinate class of *spirits*, applied in common usage not only to the objects of popular worship in China, but also to the human spirit, whether in connexion with or in a state of separation from the body?

Those who agree in the views of the authors who have been quoted,—will fail to trace any resemblance between the *Shang-te* of the Chinese classics—and a Zeus or Jupiter having a regular history detailing his pedigree, birth, intrigues, and voluptuous indulgences. Nor again, will it be an accurate statement of the real question to assert that our choice is limited between the name of *the chief god of the Chinese pantheon* and the name by which the *whole class of false gods* is known in China. A more correct form of placing the question appears to be this:—

In seeking the term for "God" (in its highest sense) from among existing Chinese modes of expression, we must either, on the one hand, take the name employed for that one Supreme Being who has been known by tradition from the most ancient patriarchal times and worshipped according to the obscure light of natural religion;—or, on the other hand, we must choose the common name employed (in one of its senses only)(12) to denote the numerous class of those subordinate intelligences—the servants of the Supreme Being—who were subsequently introduced into the national worship and are at the present time (to use a somewhat vague mode of expression) the popular divinities of China.

In pursuing our proposed historical investigation of this subject,—it will be of the utmost importance to direct our inquiry towards the various monotheistic religions which have preceded us in China.

Four foreign systems of monotheistic religion have successively effected an entrance into China since the period of the Christian era;—that of the Jews,—the Nestorian Christians,—the Mahomedans, and the Roman-Catholic Christians. In a two-fold point of view, the course which they adopted in choosing a term to express the one true God deserves our attentive consideration;—

1. As furnishing authority of a very high kind in leading us to a correct philological estimate of the Chinese terms employed in religion:—

2. As raising a formidable difficulty in our way, if the terms already stereotyped in the religious nomenclature of these our predecessors, be employed by Protestant Christians in a new and different sense from that authorized by long-established usage.

I. Earliest in point of time, the Jews afford us an example of the views held respecting *Shang-te* and the *shin*, by a body of religionists who entered this empire probably about the period of the Christian era. The Jewish settlers in China arrived amongst a people already lapsed into idolatry; and as monotheists, equally with ourselves, they had to bear testimony on behalf of Jehovah, the God Israel, as the one true God.

Two courses were open to them; in short,—the same two opposite courses as have found advocates among Protestant Missionaries in the present day; viz:—either to take the word *shin*, the common word for spirits and the demigods of the current idolatry, and to claim the exclusive appropriation of this term to Jehovah the only true God:—or, on the contrary, to take *Teen* or *Shang-te*, the Chinese term used for the God of patriarchal tradition, giving a more accurate notion of his attributes, and proclaiming in the words of St. Paul—"Whom ye "ignorantly worship, him declare we unto you."

It will be seen that they adopted the latter course.

The two Chinese Christians, who were despatched on behalf of the London Society for promoting Christianity among the Jews in the year 1851 to the Jewish settlement at Kae-fung-foo, the capital of Ho-nan province, brought back most interesting and valuable information contained in Chinese inscriptions written on the interior of what is now probably the only remaining synagogue in the empire, and generally bearing dates in the 15th and 16th centuries of our era. The Jewish religion is said therein to have entered China during the Han dynasty (i.e. between B.C. 200 and A.D. 226); and the synagogue at Kae-fung-foo to have been first erected in the 1st year of the emperor *Lung-Hing* in the Sung dynasty (A.D. 1164). In one lenghtened inscription bearing date A.D. 1488, the writer, after mentioning their religion as being handed down from Adam, and stating their opposition to idolatry and to the worship of the *shin* in toto,—proceeds to apply in fourteen separate instances the term Teen (Heaven) to the God of Israel. In one place the expression is varied; and the God of Israel is called the *true* Teen—(the *true* God.) Altogether, the term *Teen* is applied at least 22 times in these inscriptions to the true God: in one instance, the word *Te* (the frequent abbreviation of Shang-te in written documents) is applied to the one God:—while, at the same time, the term *shin* is not even in one instance so applied. On the contrary, the worship of the *shin* (spirits) in common with *kwei* (ghosts) is expressly denounced in the most lengthened inscription.

> "From the beginning of the world the patriarchs have handed down the precept that we must not make images and similitudes, and that we must not worship the superior and inferior spirits—shin kwei;—for neither can images and similitudes protect, nor superior and inferior spirits afford us aid."(13)

II.—We come next to the example of the Nestorian Christians respecting whose early immigration into China we gather important information from the monumental tablet discovered in the year A.D. 1625 at *Si-gnan-foo* the capital of Shense province, and bearing the early date of A.D. 782.

This celebrated monument consists of a marble-slab, ten feet long and five feet broad; and on its discovery was placed by imperial command in the custody of the priests of a neighbouring Buddhist temple. It contains twenty columns of Chinese writing, stating the fundamental principles of Christianity, and detailing the arrival, reception, success, and subsequent persecution of the first Missionaries. On one side of the principal inscription there is a column of Chinese characters; and on the other side and at the bottom is a Syriac inscription, containing catalogues of priests, deacons, and others, with a bishop. Mosheim bears testimony to the successful spread of Christianity in the seventh century by the Nestorians in India and China; and sees no reason why this monument should not be considered as genuine.(14) "The alternative of "supposing that the Jesuits forged a "document, setting forth Nestorian doc"trines and enterprise, is too improbable "to be readily adopted."(15)

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(1) Le Comte's Memoirs of China, page 316, (London 1737).

(2) Du Halde's History of China, volume III, page 16, (London 1736).

(3) Morrison's Dictionary, part I, volume I, page 705.

(4) Unless we except the public services observed in honour of *Shang-te* at the winter solstice, when the emperor worships him at the round hillock;—which some might consider as a species of temple and the emperor as the high-priest of his people.

(5) Du Halde's History, volume III., page 20.

(6) "His (the emperor Shaou-Haou's) reign was peaceable and quiet except the last part, which was disturbed by the conspiracy of nine Tributary princes, who endeavoured to unhinge the religious worship and the government of the State, by destroying that regular subordination established by the first kings. *To the fear of* Shang-te *they were desirous of substituting the fear of* Spirits, and so had recourse to Magic and enchantments. They pretended to disturb houses with malignant spirits and terrified the people with their delusions."—*Du Halde, vol. III., p.* 23.

"On examining the history of China we find that from the time of Pwan-koo (the first man spoken of by the Chinese) down to the three dynasties, both princes and people together honoured and worshipped the great God *(Shang-te)*. Some innovation in this practice, however, occurred in the time of Shaou-Haou, when Kew-le first believed in corrupt devils, and extended the mischief to the three classes of Meaouites, who followed his bad example. In the time of the three dynasties likewise, there was occasionally some attention paid to corrupt spirits *(shin)*, and the error was fallen into of employing men to represent the ghosts of the departed, when funeral rites were performed; still, during all that time, both princes and people honoured and worshipped the great God *(Shang-te)* as from the first."—*Recent "Imperial Declaration" of T'hae-ping-wang.*

(7) "The most learned among the Chinese maintain that *before the superstitions introduced with the god Taou into China, there were no idols or statues seen*."—*Le Comte, p.* 318.

(8) "This poison began at Court, but spread its infection through all the provinces and corrupted every town; so that the great body of men already spoiled by magic and impiety, was immediately infected by idolatry."—*Le Comte, p.* 326.

(9) See Le Comte, p. 334.

(10) Mosheim's "Authentic Memoirs of the Christian Church in China," p. 21.

(11) In Premare's Chinese grammar, in the list of words of opposite signification *shin*, "spirit"—is opposed to *hing*, "form" or "matter."

"The primary and essential idea conveyed by the term *shin* is something invisible and immaterial (*woo hing*, "without form")."

See Memorandum of an Interview between the Bishop of Victoria and Seu Ke-yew, Governor of Fokeen province, published in the London *Athenæum*, March, 1851.

(12) "Every evanescent, invisible, inscrutable, spiritual, operating power or cause, is called *shin*; a spirit, *the human spirit*, divinity, God in the sense of heathen nations; divine, spiritual, *the animal spirits*."—*Morrison's Chinese Dictionary.*

(13) See "Narrative of a Mission of Inquiry to the Jewish synagogue at *Kae-fung-foo*, with an Introduction by the Bishop of Victoria."—Shanghae, 1851.

The course pursued by the Nestorians in this ancient inscription, affords us the means of knowing the philological sense attached to the term *shin* at that very early period. It will be seen that they viewed the term as bearing the meaning of "*spirit*" and not of "*God.*"

The following extract will suffice to illustrate this point:—

> "Mankind, who since that fatal fall did always walk in darkness, would never have found out the path of truth, if one of these three persons of the Divinity had not taken upon him the nature of man, which man we call the Messiah. *An angel*(16) (literally, a *shin* from heaven) proclaimed his coming, and some time after he was born of a virgin in Judea."(17)

Thus the example of the Nestorians leads us to the same conclusion as that of the Jews, as far as respects the sense of one of the terms under consideration. The *shin* are regarded as spiritual or angelic beings. The angel who announced to Mary the future birth of Jesus, is termed a "heavenly *shin.*"

They did not however adopt as the word for "God" either *Shang-te* or its synonyme *Teen;* and in favour of this term no authority can be drawn from their usage: the contrary, rather, by their silent rejection is almost implied. Instead of the old Native term for the Supreme Being, they employed three Chinese characters having the sounds *A-lo-ah,* as a mode of transferring into the Chinese language the Syriac term for "God," or the singular form of the Hebrew term *Elohim*; a course which we may assume not to be the ordinary or usual course, and which indicates a feeling of doubt or dissatisfaction as to the term employed by the Chinese literati for the Supreme Being.

III.—We examine next the usage of the Mahomedans, whose arrival in China may be dated within one or two centuries afterwards. They too, as monotheists, were equally interested with ourselves in employing terms which should effectually proclaim the Unity of God, and assail the popular idolatry of China. Their example leads us to the same conclusion, as that of the Nestorians, viz: that they felt no doubt in employing the word *shin* in the subordinate sense of spirits, fairies, and created beings, and not of Deity. They never use the term for the one true God. In selecting an appropriate Chinese term to designate Allah, "God," a preference was given to the word *Choo,* "lord," and occasionally *Chin Choo,* "the true Lord."

Our present opportunities of access to Mahomedan literature in China are too limited to enable us to select many specimens of their usage of Chinese religious terms;—the more especially as the Mahomedans generally study Arabic writings only as the sacred language of the Koran. We have however sufficient evidence at hand to leave on the mind no doubt of their views.

A priest from the Mahomedan mosque at Sung-keang-foo has lately visited the city of Shanghae; and I have obtained a view of some books on the doctrines of their sect which he brought with him.

One of these books is a small M.S. Arabic-Persian and Chinese vocabulary; in which there occur first the Arabic or Persian term, then its sound in Chinese characters, and lastly the Chinese word corresponding in sense to the Arabic or Persian word.

In this vocabulary there occurs the Persian term *Pari,* and lower in the same page also the term *Dew.* We have the following Chinese definition of these two terms. The word *Pari*—or rather its plural *Pariana,*—is defined by the simple Chinese character *shin;* the word *Dew* or *Dewa* is explained by the Chinese term *kwei.* On looking for the precise meaning of these two terms, we find in Richardson's English, Persian and Arabic Dictionary the following definition under the article *Pari*:—

> "*Pari,* A good genius, a beautiful species of imaginary creature, neither man, woman, angel, nor devil; but answering in many respects to that benevolent little being to whom our ancestors paid so much attention, called the *Fairy;* which from the resemblance of the name, and many other circumstances, was in all probability of Eastern extraction.
>
> "The *Devas* or *Dews,* Jins or Genii, are another species of ideal beings, but the reverse of the *Paris,* being ugly, malignant, and perpetually at war with them and with mankind, whom the *Paris* are supposed constantly to protect. These two classes of supernatural creatures form great part of the machinery of Eastern poetry, fable and romance, and give a most fanciful and extended field to luxuriant imaginations."

But while the Mahomedans have thus viewed the term *shin* as a plural noun and regarded the common objects of Chinese idolatry designated thereby as corresponding more to the "Fairies" of more Western countries in Asia and Europe;—they nevertheless appear (like the Nestorian Christians) to have hesitated in adopting the Native term *Shang-te* for the One Supreme Being. There is evidence however to show that they view the Chinese *Shang-te* as coming the nearest to the idea of the one God; and although explaining *Allah* generally by the term *Choo* (Lord) or *Chin-Choo* (the true Lord), they occasionally avail themselves of the Chinese term *Shang-te* as indicating the Supreme Being.

In a Mahomedan work written in Chinese and brought to Shanghae by the same priest from the neighbouring department-city of *Sung-keang,* the following passage occurs:—

> "Generally speaking, Heaven (Teen) who created all things is the Lord (Choo): the service of the Lord can be expressed in one word, mental reverence. It is nearly allied to the reverence for the August Heavens which was cherished by Yaou; and to the holy-veneration daily displayed by Thang; while it may be considered one and the same with the intelligent worship of *Shang-te* practised by *Wan-wang,* and the dread of offending against Heaven from whose wrath there is no escape, spoken of by Confucius."

Another passage is as follows:—

> "On the knowledge of the Lord (Choo). What is meant by the knowledge of the Lord? Men in general are not well acquainted with the true doctrine, and thus err in matters of religion, because they make mistakes in the first instance about human nature, and do not regard the true Ruler as the Lord of all. *Who is the true Ruler? It is none other than Shang-te,* from whom proceed all created beings and things, and who is himself without form or figure,—the same Being, we conceive, whom the learned designate, when they speak of the affairs of Supreme Heaven (Shang *Teen*), who is without sound or smell, without partiality, without impropriety, most true and unceasing in his operations, rational and exceedingly mysterious."

The view of the same writer with regard to the word *shin* may be seen in the following passage:—

> "When men are led astray by erroneous doctrines, they believe in *kwei shin* (inferior and superior spirits)."

The remarks of the late Dr. Morrison respecting the views of the Mahomedans whom he met at Kwa-chow on his journey to Peking in the year 1816, will close our testimony under this head. He writes in his journal:—

> "They all agreed in the same story, viz: that it was by the simple word, *Choo,* Master, Lord, or Sovereign, they expressed the Deity, and not by the word *Shin,* a spirit or immaterial divine being, 'because,' said the gentleman at Kwa-chow, '*Shin she tsae tsaou hwa che nuy,*'—the (shin) gods or spirits were included in the things created."(18)

[*To be concluded in our next number.*]

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(14) See Mosheim's Ecclesiastical History, (Soames' edition), vol. II, pp. 59-60, Note.

(15) Archdeacon Grant's Bampton Lectures, p. 113.

(16) The Chinese term is rendered "Spiritus de cœlis" by Kircher;—"l'esprit cœleste" by Dalquié;—and "angels" in *Chinese Repository,* vol. XIV, p. 205, the Editor appending a note—"*shin teen,* spirits from heaven, i.e. the angels."

(17) See translation in Le Comte, p. 350. Also *Chinese Repository,* vol. XIV, pp. 201-229, where the inscription is given at length.

(18) Morrison's Memoirs, vol. I, p. 455.

PEKING GAZETTE.

Peking, 13th August, 1853.

The prefect of Peking complains of the Tartar troops, in passing through the capital, having created disturbances. It appears that an order is on record that when these troops march through any place, they are to be furnished with a certain quota of provisions and the means of transport. On the 4th of August, a body of Tartars entered the province of Pih-chih-le, who were furnished with the necessary requisites, according to the regulations;—but the next morning they insisted on having larger carriages, otherwise they would not proceed. These being afforded them, they then complained of the mules being too lean; and proceeded to beat the officials, and flogged one of the muleteers to death. All which is reported to the emperor.

Peking, 14th August, 1853.

Shing-paou reports various successes on the north of the Yellow River. It appears, that on the 5th of August, he had arranged with the other generals of the imperial army, to attack the rebels on the east and north sides, while he himself would assail them on the west. The rebels came out of their encampment in three parties, and resisted the attack, not however without the loss of 300 men, after which they retired to their fastnesses. A second skirmish resulted in the loss of 700 more. The emperor, on reading this, thinks that now the rebels must be reduced to the greatest extremities, and urges his officers to renew their efforts in order to exterminate the insurgents in the neighbourhood of Hwae-king, but to take care that in leaving that place they do not go and disturb other districts.

Lëen-shun reports, that on the 2d and 4th of August, having gone out to the quarter under the command of the great officers at Yuen-ming-yuen,* he found the inhabitants of the suburbs, and the shop-keepers, who were very numerous, careful to keep up an enquiry every day, in consequence of which the neighbourhood was very quiet, and there was no such thing as people removing, quitting their business and returning to their native villages, &c.,—but at the imperial gardens of Yuen-ming-yuen, the watchmen's lanterns were none of them in order; he also found that throughout the streets and lanes of the capital there were no enquiries made, except at the lodging-houses and temples, while the shop and house-keepers were overlooked. Moreover, at the central camp near to the imperial gardens, more especial care ought to be taken: the writer recommends, therefore, that a general of the army should frequently send out some officers to examine the guard; and that a censor be commissioned to inspect the north and west quarters of the city, in order to see that the door tablets, on which the number of inmates are inscribed, be all correct.

Peking, 15th August, 1853.

In the *Gazette* of this day, Ne-leang-yaou, the former treasurer of Soo-chow, who several times visited Shanghae, is mentioned as being placed under the orders of the governor in an inferior capacity, while another man is directed to take his place.

Nah-urh-king-gnih again reports successes over the rebels on the north of the Yellow River, obtained about the latter end of July and the beginning of August, in which skirmishes the imperialists report thousands killed on the side of the insurgents; it does not appear, however, that the rebels have been driven from their position; and on a closer inspection of the report, it appears to refer nearly to the same transactions detailed by Shing-paou, as having occurred on the 5th of August.

The governor of Ho-nan reports that on the 15th of June, the Siamese ambassador on his arrival at Shang-kew, in that province, was attacked by robbers, who took from him 56 boxes of clothes, four royal robes, 60 pieces of gold-embroidered cloth which had been purchased for the king of Siam, four bundles of curiosities, and 12 yellow-wood boxes which had been conferred by the emperor, together with ginseng, stag's tendons, helmets, court beads, golden beetle-boxes, and spitting-pots, corals, pearls, golden bangles, golden trees, and an inscription especially written by the emperor's own hand, all of which were taken away. The Chinese interpreter to the embassy was not to be found; and an attendant of the ambassador was wounded in the hand and foot. It appears that the embassy had proceeded from Keang-nan, to Gnan-hwuy, and apprehending danger from the rebels had turned about to go through Ho-nan, where they met with this disaster. It happened that just then the insurgents had taken Kwei-tih, when in consequence of the disturbed state of the country, the ambassador was robbed. The emperor pities them, he says, very much, directs that their wounds should be attended to, and that the party should be escorted by another route through Hoo-pih, Keang-se, and Fo-kien, from whence they might be sent back to their country.

Peking, 16th August, 1853.

The viceroy of Keang-nan, E-leang, complains of the magistrate of Woo-keang, about 50 miles to the west of Shanghae, for deserting his post under pretence of sickness, when he found that some arrears of taxes had to be obtained from the people, which he despaired of ever getting, and therefore absconded. The viceroy observes, that Keang-nan is a rich province, and if the officers were to manage matters properly, the people who have some degree of conscience would certainly with promptitude pay the taxes which were due; but when the officers run away [illegible] their successors will find it doubly difficult to obtain supplies, and both government and people will be reduced to extremities. Moreover, he says, if this be done in Keang-nan, what may we not expect in other provinces, he therefore recommends that the magistrate in question be dismissed.

Fang-tseun, one of the censors, sends up a memorial to the emperor, deprecating most earnestly any consideration being shown to the memory of Luh-keen-ying, the late viceroy of Nanking, to whom it was intended to grant posthumous honours as if he had died in the service of his country, and to revoke the edict for the confiscation of his property. The memorialist urges, that it was altogether in consequence of Luh's running away at Kew-keang, that Gnan-k'hing, and afterwards Nanking and the neighbouring cities, were lost; and though Luh did die at Nanking, it was not in defence of his country, but when he was attempting to run away again, that he was intercepted by the rebels and killed. The censor remarks that if Luh is to be treated with posthumous honors, what more can be done for those faithful soldiers who really did die in defence of the southern capital. It is true, he says, they are dead, but their spirits would be roused with indignation in the unseen world, when they find such a fellow as Luh coming among them, with equal marks of distinction attached to his memory. Besides, he says, if the emperor wishes to get Nanking, &c., back again, it can only be by the exertions of the gentry and honest inhabitants of the province; but these are already so disgusted by the consideration shown to the memory of this coward, that they do not care to exert themselves in their country's service. The censor cannot conclude, without having another fling at Sae-shang-a, who mismanaged matters in Kwang-se, to such a degree, that the government lost ground, and the rebels were perpetually gaining advantages. Besides, he says, those officers of his have all returned to their native villages rich, through their extortions and rascalities, all which must have been with the connivance of Sae-shang-a. He wants all these fellows brought to book, and then it will appear how much Sae-shang-a has encouraged and profited by them. The emperor merely says in reply, Let the memorial remain on record.

Peking, 17th August, 1853.

Fang-tseun, being required to produce names and circumstances, with regard to the delinquents above alluded to, reports that there are two well-known underlings of Sae-shang-a's, whose criminalities are capable of proof. The one a civil officer named Sze-kwei, a cunning villain, in whom Sae placed the greatest confidence; this fellow prevented all the officers from lodging complaints before the general, while he took the opportunity of telling his own story. He also prevented Sae's orders from being sent abroad, and if any remonstrated, he loaded them with abuse, until men would obey no orders at all. One very deserving man having displeased the favourite, the latter induced his patron to recommend his dismissal. Sze-kwei having amassed a large fortune in the south returned to the capital, where he purchased houses and gardens without number. The other fellow was a military officer named Suy-tsun, who secretly corresponded with Sae's servants, and through their means managed to filch large sums from the soldiers' allowances; and when volunteers had to be raised he usually reported a hundred where there were only fifty, pocketting the difference of bounty money, with which he bought concubines and indulged himself in every gratification. The circumstances of these two fellows are well known, says the censor, and though they may attempt to screen their faults, they are two patent to be concealed. The emperor says here, also, Let the report stand on record.

Peking, 18th August, 1853.

Shing-paou reports another victory obtained at Hwae-k'hing-foo, on the 10th of August, in which the imperialists say they killed eight or nine hundred of the enemy. It did not result, however, in dislodging the insurgents from their position at that city. The emperor thinks that now the courage of these rebels must be damped, and that it would not be difficult to exterminate them entirely.

Chang-fei, the lieutenant-governor of Keang-se, reports that the rebels who attacked the imperialists' camp, though at first successful, were ultimately repulsed with loss. It appears, [illegible] the 29th of July, several thousand of the insurgents attacked the camp of general Ma-tsze-mei, at Kew-keang. The said general immediately drew up his forces to repel them, when suddenly a fresh body of men issued from a wood, and attacked him in flank. The generals with his own hand cut down several of the rebels, but being pierced through with a spear, he fell on the field of battle. The imperialists were thereupon obliged to retire a little, but the lieutenant-governor observing it, opened a fire upon the enemy from the walls: the garrison of the city also issued forth, and attacked the insurgents in the rear: whereupon many of the rebels were killed; amongst whom was a chief wearing a yellow robe. Several other bodies of imperial troops then came up successively, by means of whom the previous defeat was turned into a victory, and the enemy fled at all points. The emperor, on hearing it, says, let them now avail themselves of this advantage, and use every exertion to exterminate these ugly rebels. He admires the conduct of the lieutenant-governor, who though a civil officer, proved himself so capable of taking the command of a military expedition; and laments exceedingly the death of his brave general Ma-tsze-mei, whose ancestors had deserved so well of the state, as to obtain hereditary rank, and now the deceased general had by his brave death proved himself not unworthy of such a noble ancestry.

Heang-yung reports several successes at Nanking and Chin-keang. He says that on the 7th and 8th of August, he sent Tang-shaou-leang with a Tartar officer to attack the two western gates of Nanking: when the rebels came out against them. On the 10th of August, Chang-kwo-leang, at the head of several hundred light troops, taking advantage of the fog, attacked the city, and killed some of the soldiers at the gate. A cannonade was then opened on both sides for about four hours, when a countless number of the enemy were killed.† At Chinkeang, on the last day of July and the 1st of August, the rebels made an advance on Kwan-yin hill, when they were beaten back by the imperialists. The general, Ho-chun, then despatched the major of the Chaou-chow volunteers, Lew-ting-ying,‡ to cut off the retreat of the enemy, when the rebels were thrown into confusion, and fled for several *le.* Two or three hundred of them were however taken, with various military weapons; Lew-ting-ying took three rebels, and cut off nine heads. The emperor remarks on this affair, that the imperialist troops have been engaged at the above-named two cities for a considerable time, and although they have obtained some slight advantages, they have been not able to recapture them. Let Heang-yung, therefore, enjoin it on the officers under his command to exert themselves a little more, that they may soon have to report complete success. A captain named Choo-chen-gaou, who had distinguished himself on various occasions, and been rewarded with the dignity of knighthood, while advancing in the fog, on the 10th, was killed by a spear: the emperor commiserates him very much, and orders that all his previous delinquencies may be forgiven, and that he be buried with the honours due to his rank.

One of the censors reports that he has apprehended four or five persons, whom he suspected to be spies, and on examination found that they were vagrants who obtained their living by writing certain characters, and then dissecting them, with the view of inducing people to give them money. He then details the characters written, and the stories told about them, in a most prolix manner, and concludes by recommending that they be handed over to the board of punishments, as persons suspected of propagating corrupt doctrines, and connecting themselves secretly with the insurgents.

W.H.M.

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* This is the emperor's garden in the neighbourhood of Peking, spoken of in *Lord Amherst's* embassy.

† Something of the same kind has been going on against the city of Shanghae for a fortnight past, and it is possible that the same report of countless hosts slaughtered will be sent up to the emperor. In reality, however, not one has been injured.

‡ This is the old opium broker mentioned the week before last.

Proclamation by Lan, *Provisional Prefect of Sung-keang in Keang-soo.*

The troops have come to exterminate the culprits,
But if we only catch the head rebels,
Those who have been compelled by intimidation to follow them,
Will not be involved in the consequences.
Do you quickly cast aside your head-bands;
That there may be the means of distinguishing.
Do not be deluded into continuing in your stupid ways;
And thus securing your own destruction.

O.

By Cheuno, *Sub-prefect of Hang-chow in Che-keang, and* Lan, *Provisional Prefect of Sung-keang in Keang-soo.*

This important announcement is made, because we the imperial officers having assembled here with several divisions of the army, are about to surround and attack the rebellious banditti of Shanghae. These troops have been already thickly stationed all round, and the time is at hand when the district city will be recovered. The said rebels now resemble spirits scrambling about in the bottom of a caldron, who ought to be utterly exterminated, and will certainly not be permitted to skulk off. As the warlike operations have already commenced, it will be difficult to prevent an indiscriminate destruction, from the thundering attack of the musketry and cannon. Now we find on enquiry that these rebels in the city have drawn together the people, and forcibly compelled them to render submission, at the same time branding them with a hot iron on the face and arm. As the said people who have become exposed to this bitter calamity, are all our children, this is certainly sufficient to excite our compassion, and we have accordingly hastened to issue this announcement:—

Therefore this is to give notice to all you people in Shang-hae who have been the subjects of intimidation, that although you have been branded with a hot iron, yet as you have been forced to this by the tyranny of the thievish banditti, and have not of your own accord, joined in the rebellion, if you will all now use your utmost efforts to get out of the city, and come and testify your loyalty at our tempory camp, you will receive rewards, while your delinquencies will be overlooked. We have already instructed the troops and militia, that if they meet with any men thus branded, they shall not seize them. If any of you can catch and decapitate any of the chief rebels, and come to prove your merit by presenting their heads at the camp, we shall be still more liberal in the bestowment of rewards, and will commend the subject to the imperial favour. But if any choose stupidly to hold on in their depraved conduct, willingly continuing to remain in the city, and be driven about by the thieves; then when the city is taken, there will be no distinction between gems and stones; it will then be too late to repent of the past. Misery and happiness are thus both set before you to chose. Let all implicity follow out this without opposition. A special proclamation.

Issued on the 9th day, of the 9th month, of the 3rd year of Heen-fung. (October 11th, 1853.)

O.

(Since last departure of the Mail.)

ARRIVALS FROM

London—October 4, Countess of Seafield.
Cardiff—October 1, Willem de Eerste, (Dut.)
Sydney—Oct. 13, Mandarin.
California—Sept. 26, Golden State, (Am.)—October 1, Typhoon, (Am.)—1, Wings of the Morning, (Am.)—2, Snow Squall, (Am.)
Singapore—October 4, Walter, (Sw.)
Manila—Sept. 18, San Benito, (Sp.)
Hongkong—Sept. 18, Lady Mary Wood, (B. str.)—24, Audax—25, Tartar, (Am.)—25, Emu—26, 26, Star of the Union, (Am.)—26, Bay State, (Am.)—28, Confucius, (A. str.)—October 1, Nymph—1, Jennet, (Am.)—1, James Armstrong—4, Robert, (Aus.)—14, Vancouver, (Am.)—20, Brenda, (Am.)—21, Eamont—21, Iona—22, Lady Mary Wood, (B. str.)
Whampoa—October 14, Argonaut, (Am.)
Macao—October 5, Bellisa, (Port.)
Amoy—Sept. 20, Syren, (Dut.)—Oct. 26, Eydrussie, (Dut.)
Japan—October 6, Prince Menshikoff, (Rus.)
Ningpo—October 1, Spec—20, Spee.

PASSENGERS.—Per *Lady Mary Wood*—First Class—Rev. Mr. & Mrs. Reeve, Rev. Mr. & Mrs. Burdon, Captain & Mrs. Doble, Captain Smirk,—Messrs. Moreton, G. T. Siemssen, D. D. Lalcaca and servant, C. D. Lalcaca and servant, W. R. Camajee and servant, Charles Maltby, Gray, Pullen, Christie, Hambury, Crampton and servant,—and 1 China woman and 2 servants. Second Class—Mr. Lawson,—Hae-wone, Ah-yune, Chin-how-foo, Leh-akwan and servant, Chew-hong-soo and servant, Ah-tiek, and Ah-foo—and nine deck-passengers.

DEPARTURES FOR

London—Sept. 27, Sea Witch—28, Cambalu—28, James Scott—29, Kingston—29, John Knox—19, Torrent, (Am.)—Oct. 19, Balder, (Sw.)—19, Golden State, (Am.)—20, Mencius.
Liverpool—Sept. 29, Cilsis.
New York—Sept. 17, Celestial, (Am.)—22, Golden Gate, (Am.)—14, Surprise, (Am.)—16, Gentoo, (Am.)
Bangkok—Sept. 30, Siam, (Siamese).
Hongkong—Sept. [illegible], Lady Mary Wood, (B. str.)—28, Audax—Oct. 6, Nymph—23, Eamont—23, Iona.
Macao—Oct. 20, Bellisa, (Port.)
Macao and Whampoa—Oct. 14, Esmeralda, (Ham.)
Amoy—Sept. 29, City of London—Oct. 6, Hannah.
Japan—Oct. 27, Prince Menshikoff, (Rus.)
Ningpo—October 7, Spee—25, Spee.

PASSENGERS.—per *Lady Mary Wood,* Messrs. Nicol, Moore, Webster and European Servant, Wm. Potter, Siemssen—23 First Class Chinese, Ladies, Children and Husbands—1 Second Class—18 Deck.

Per *John Knox,* Rev. T. M'Clatchie and family and Miss Parkes.

Per *Torrent,* Dr. C. Taylor.

ATMOSPHERICAL CHANGES

During the Week ending 21st October, 1853.

The weather of the past week has been fine up to yesterday, when the sky became overcast and a heavy drizzling rain set in, which however tended to lower the temperature to a more normal state than it had been in for some days previously. The Barometer has also undergone a rapid descent premonitary probably of more rain and North-westerly wind.

TABLE
MEAN DAILY READINGS
OF
BAROMETER, ANEROID, THERMOMETER, ANEMOMETER, & OMBROMETER.

September.		Barometer.		Aneroid.	Thermometer.			Wind.		Rain.	
Day of Month.	Day of Week.	1853	Mean of 3 years	1853	1853 Mean	1853 Minimum	Mean of 3 years	1853	1852	1853	Mean of 3 years
15	S.	30.27	30.27	30.16	69.0	62.0	63.0	E.S.E. to S.E.	N. to N.N.E.	0,00	0.03
16	S.	30.20	30.21	30.12	70.0	65.0	64.0	S.E.	E.	0.00	0.04
17	M.	30.17	30.22	80.08	69.0	65.0	69.5	N.W. to N.	E.	0.00	0.00
18	Tu.	30.26	30.31	30.14	63.0	58.0	66.0	N.N.W.toW.N.W	N.E.	0.00	0.10
19	W.	30.14	30.28	30.03	61.0	54.0	66.5	S.S.W. to W.	N.E.	0.00	0.21
20	Th.	30.17	30.35	30.05	69.0	59.0	64.0	S.S.W. to S.	E.N.E. to N.N.E.	0.00	0.07
21	F.	29.99	30.31	29.87	63.5	62.0	65.5	S.E. to W.	E. to N.E.	0.05	0.01
Shanghae, 22nd Oct., 1853.]				Mean	66.3		65.7		Total	0,05	0.46

N.B.—It is to be noted that in the above table the figures represent the *mean* of two observations taken daily, and have no reference to the maximum and minimum readings.

SHIPPING INTELLIGENCE.

ARRIVALS.

Date.	Vessels.	Flag & Rig.	Tons	Captain.	From	Departured.	Cargo.	Consignees.
Oct. 20	Spee W.	B. schr	105	Maynard	Ningpo	Oct. 18	Sundries	Wm. Davidson.
,, 21	Iona W.	B. schr	247	Dowman	Hongkong	Oct. 2	Opium	Jardine, Matheson & Co
,, 22	Lady Mary Wood	B. str.	296	Jamieson	Hongkong	Oct. 17	Opium	E. Warden, P.&O. Agent.
,, 26	Eydrussie	D. bark	298	Barneveld	Amoy	Aug.—	Sugar	

PASSENGERS.—Per *Lady Mary Wood,*—1st class—Mr. and Mrs. Aspinall, two children and 1 European Servant (female), Mr. and Mrs. T. J. Gibb, Messrs. J. C. Dawes, —. Duncanson, T. Peck, J. Napier, H. C. R. McDuff, K. Maheidad and Servant, H. P. Baylis, W. Pitcher and Servant, R. J. Gilman and Servant, J. A. Olding, and Servant, W. T. Bridges and Servant, Yuen Kea and Servant, Sen Yea and Servant—2nd class—Three Chinese, Tonglum, Longwood, Taking fake—3rd class—14 Chinese and 1 Boy.

DEPARTURES.

Date.	Vessels.	Flag & Rig.	Tons	Captain.	Destination.	Cargo.	Despatched by
Oct. 19	Golden State	A. ship	1100	Doty.	London	Tea, &c.	Augustine Heard & Co.
,, 23	Eamont W.	B. schr	120	Brown	Hongkong	Ballast	Dent, Beale and Co.
,, 23	Iona W.	B. schr	247	Dowman	Hongkong	Ballast	Jardine, Matheson & Co.
,, 25	Spee W.	B. schr	105	Maynard	Ningpo	Sundries	Wm. Davidson.
,, 27	P. Menshikoff W.	R. bark	275	Furuhjelm	Japan	Ballast	Augustine Heard & Co.

(No. 25.)

NOTIFICATION.

British Consulate,
Shanghae, 20th October, 1853.

The annexed correspondence upon the subject of Foreigners visiting the Imperial encampment is circulated for general information.

By Order,
THOMAS F. WADE,
Vice-Consul.

To The British Community.
Shanghae.

Woo, *Intendant of the Soo-sung-tae Circuit, Superintendent of Customs, &c. &c. &c., makes a communication:—*

I have been honored with a Despatch from their Excellencies the Governor-general and the Governor to the following effect:

"It is incumbent on the Troops encamped, and "the Piquets of the force at present stationed at "Shanghae to exterminate the rebels, to shew such "vigilance in the apprehension of spies as may "more or less prevent the observation of our "military operations; and as it has been recently "ascertained that certain of the rebels in the City "are disguised as Government messengers, while "others are dressed up as Foreigners, and are "continually hanging about the different encampments, there being every probability of their "opening fire under cover of the above disguises, "which would doubtless be productive of serious "injury to the troops encamped: We have therefore instructed Keih, the Commissioner of Justice, "whenever any persons arrested as spies, shall "have been convicted, to expose their heads at "head-quarters as a warning to the multitude, and "We now look to you (the Taoutae) to address "the different Consuls immediately, requesting "them to notify to their respective mercantile "communities that, unless on business, they are "not to go in and out of the different encampments "at their pleasure, lest their seizure by the Imperial soldiery, who may be unable at the moment to distinguish between the good and the "evil, should inflict a wound upon the good understanding [between China and their several Nations.] Whenever it may be necessary for any "one to discuss any matter personally either with "the Commissioner of Justice or yourself, a stamped pass must be issued by his Consul to the "individual, before he can proceed. On the receipt of this Despatch you will communicate it "officially forthwith."

Under the above instructions it is my duty to communicate with you, and to request that, having commanded the merchants to obey, you will be so good as to reply.

A very necessary Communication addressed to H. B. M.'s Consul Alcock.

Heen-fung, 3rd year, 9th moon, 17th day.
(19th October, 1853.)
Translated by
(Signed) T. F. Wade, *Vice-Consul, Officiating Interpreter.*

British Consulate,
Shanghae, 19th October, 1853.

Alcock, *H. B. M.'s Consul, makes this communication in reply:—*

I am in receipt of your Excellency's letter informing me that unless upon business, it is inexpedient that the members of the Foreign Community should frequent the Imperial Camps, and have circulated a copy of it for general information.

(Signed) RUTHERFORD ALCOCK,
H. B. M.'s Consul.
His Excellency Woo, *Taoutae, &c., &c.*
True Copies,
W. H. Fittock.

ON THE CREDIBILITY OF CHINESE EARLY CHRONOLOGY.

In a modern Chinese mathematical work called *Soo-heo* in 8 parts by Kiang-yung there is an introductory section on the chronology of creation. The author, who wrote during last century, rejects as absurd the account given by some writers of three great periods (元 yuen) each consisting of 24,192,000 years. According to that account, the year in which this native critique was written, was the 4,566,000th year of the 3rd *yuen*.

He then quotes a philosopher of the Sung dynasty Chaou-tsze, who in his work, entitled *Hwang-keih-king-she-shoo* a part of the celebrated philosophical collection called *Sing-le*, speaks of one large cycle (yuen) as divided into 12 smaller cycles (會 hwei). Eight years after the Emperor Yü ascended the throne, the eighth (未) of these smaller cycles began, and as each of them consisted of 10,800 years, a great antiquity is thus attributed to our globe. Heaven is supposed to have been created in the first small cycle, 子; earth in the second, 丑; and man in the third, 寅 yin. The author thinks the interval between the reign of Yü, and the creation of man, thus made to consist of more than 60,000 years, much too great.

He prefers the western account, which allows only, 5,000 or 6,000 years from the creation till now. He remarks that the literature of his country reaches back about 4,000 years, to the reign of Yaou. There are some traditions, he says, of the period preceding that, but the proof of them is difficult. (畧有傳聞而難徵信). It will be seen that he separates the period of Fuh-hi, Shin-nung and Hwang-te, from the history that begins with Yaou and Shun, the first part of the Shoo-king. This is just what the most judicious foreign critics have done who have also admitted the authenticity of the Shoo-king, and place the commencement of credible Chinese history at the same epoch with our author.

"How can there be a long period before that," he asks, "of 40 or 50 milleniums, dark as night and without records to depend on? The books of the west reach back also just about 4,000 years, which considering the many thousand miles that divide the two countries is in remarkable agreement with our dates. It will be enough then if we suppose men and things to have existed in the world 1,000 or 2,000 years previous to Yaou and Shun." This however, he thinks, does not affect the date of the creation of the universe, for as in the animal and vegetable world, the germ exists in the parent long before birth takes place so it may have been in creation.

Accepting the western account, he goes on to observe, that it has been given to his countrymen with many variations. Four different dates, were stated for the time elapsed from creation to the 13th year of 崇禎 T'sung-ching, (A.D. 1640,) viz., 5,630 or more in the work called 天地儀書 T'een te e shoo, 6,836 in the Commentary on the Bible, 5,730 in 稽古定儀 Ke koo ting e; and in another work, A.D. 1629, is made to coincide with A. M. 6341, (月離歷指).

He adds that "according to the account which makes the age of the world in A. D. 1640, to be more than 5,000 years, the sun's apogee must at creation have passed the constellation Peih 壁 at the winter solstice, i. e. have been near the junction of the signs 戌 sih and 酉 yew."

It should be observed that the 12 signs are numbered with the 12 horary characters backwards from winter to spring. Thus 子 tsze extends from Jan. 21 to Feb. 21, while 丑 ch'ow is the sign following the winter solstice, comprising Dec. 21 to Jan. 20, and 寅 yin extends from Nov. 21 to Dec. 21. The year according to the modern native system begins in the sign Tsze. The two solar terms Leih ch'un (Feb. 4) and Yü shuy (Feb. 19) belong to the first month according to theory, but in practice the first day of the year depends on the intercalary month and varies its date much in the same manner as our Easter day.[*]

The constellation Peih (Algenib, &c.,) is in the sign Sih, and is passed by the sun early in April. It is therefore more than 3 signs or 90° distant from the winter solstice. Allowing half a sign every thousand years, for the precession of the equinoxes, this gives more than 6,000 years as the interval that should have elapsed.

The sun now passes the apogee, on July 1, and as that point in his orbit travels at the rate of a sign, during every 1791 years, there must have elapsed, if the apogee was at the vernal equinox at creation, 5820 years. No reason appears why the sun in the year of creation should have been farthest from the earth at the vernal equinox rather than at any other point in the zodiac. The author however seems to suppose that European antiquarians had chosen the date in question on some such ground.

The author then alludes to the opinion of early astronomers that there must have been a grand conjunction of the sun, moon and planets at the winter solstice, at midnight, on the first of the cycle of days and of years, that all might start together from the same point. He does not think this necessary. How do we know, he asks, that it was the first year of the cycle, or that it might not have been full moon as well as new moon? Why should they not have set out from the vernal equinox? Would not this be as well as from the winter solstice? And as to midnight being the time, he observes, that 12 o'clock to those who are to the westward will be 2 a little to the eastward, and when it is 12 to the eastward it will be 10 to the westward, what then becomes of the supposed midnight? "As to the sun and moon being according to the hypothesis, in exactly the same position, why should we suppose creation began with an eclipse of the sun? and is it not just as likely that the planets instead of standing in a row at creation like a string of beads, set out in their orbits from different points?" He concluds with the remark, that the commencement of time *Leih-yuen* cannot be calculated, but an approximation may be made to the date of creation.

Critical remarks like these, on the chronology of the early world and on the variations existing in books written in Chinese by Europeans on this subject contain a lesson of instruction. Any chronology given to them henceforth should be one based on good evidence. For this there are two reasons, that they have a very ancient and credible history of their own supported by dates till about the time often assigned to the deluge, and further that they are by no means despicable critics.

Those who have attacked the authenticity of Chinese early history, cannot have given any minute attention to its evidences. It stands on a firm basis. Some of the early dates, according to different authorities, will be now presented, and afterwards some of the proofs on which they rest.

The common chronology was formed early in the Christian era and is found in the history of the Han dynasty. It was one, among the results of the revival of learning that took place at that time. The literati of that period made great efforts by imperial command, to restore the classical books, and remedy as far as they could the effects of the destructive madness of T'sin She Hwang. The difficulty that they found in recovering the lost treasures of their nation, was however probably due as much or more to the universal decline of the literary spirit that had taken place after the death of Mencius. The chronology then constructed was adopted by the historians of later dynasties, and is that still generally received. Morrison and other foreign translators have made use of it.[†]

The dates of the old work called Chu Shoo or the Bamboo Book, differ from this system to the extent of one or two centuries for the principal eras. This book was discovered in the time of the Tsin dynasty about A.D. 285 in a tomb of one of the kings of the Wei family. A foot measure and musical pipes of jade stone were found with it. The slips of bamboo on which the book was written and from which it took its name were 24 Chinese inches in length. The characters were of the Old Seal form of writing, and were deciphered with great difficulty, being nearly obliterated. It proved to be a chronicle of early Chinese history and was published in two works, called the Chow history of the tomb of Keih and the Chu-shoo. The king of the Wei family is supposed to have placed it in the tomb as a place of security, when the first emperor of the T'sin dynasty was rapidly subjugating the other six kingdoms that obstructed his path to the throne of China. (About B.C. 250.)

The Han literati assign to the 17 kings of the Hea dynasty 432 years. The Chu-shoo, 431. The Shang dynasty according to the same authorities lasted 629 and 496 years respectively. If one year, says a native critic, is added for that in which T'ang destroyed the Hea dynasty, the former dates agree. In the other case 12 years, he continues, should be added, as the time during which Woo Wang was a grandee of the empire, before he conquered the last king of the Shang dynasty. This gives 509, leaving a difference of 120 years between two independent accounts of the length of the Shang dynasty.

The common account gives 867 years to the Chow dynasty, but the Chu-shoo only 807. These numbers differ just one cycle, which is readily accounted for from the decay of the writing, and those who were engaged in deciphering it having no resource but to give the cyclic characters as they found them. The last king of the dynasty is made to reign 59 years in the one chronology, and 16 in the other.

The Chu-shoo does not, like the common chronology, carry the sixty-year cycle farther back than the time of Yaou, whose elevation to the empire is dated B.C. 2145.

The Shoo-king begins with the reign of Yaou and the date of his coming to the throne is therefore an important one. The common native chronology gives it B.C. 2357.

Gaubil made his researches in Chinese chronology and astronomy during last century. Those who are familiar with them will not think that Remusat has praised him too highly, in placing him along with Prémare at the head of the Catholic Missionaries in China. He regarded them as having won this position, by their works in illustration of Chinese science in the one case and the Chinese language in the other.

The dates according to these three authorities stand thus:—

	Common chronology.	Chu Shoo.	Gaubil.
First year of Yaou..	B. C. 2,357	2,203	2,342
Do. do. of Yü founder of Hea dynasty	2,205	2,049	2,192
First year of T'ang founder of Shang dynasty	1,766	1,558	1,760
First year of Woo-Wang founder of Chow dynasty	1,122	1,050	1,111

The most convincing proofs of the approximate correctness of these epochs are drawn from astronomical data. Gaubil has given a full account of all that can be known on the subject in his History of Chinese Astronomy, Translation of the Shoo-king, and in his chronological notes. The group or star Maou, one of the 28 constellations, known by us under the name of the Pleiades, is stated in the first chapter of the Shoo-king to have been a criterion for the time of the winter solstice. This means that it would appear in the south at sunset at that time of the year. The Pleiades are now distant little more than a sign from the summer solstice, or nearly 150° from the winter solstice. In order to make them 90° from this latter point, an interval of 4,000 years must be allowed, for the equinoctial points do not recede faster than a degree in 71·86 years. For the determination of the equinoxes and the summer solstice, stars are given with names different from those by which they are at present known. The precession of the equinoxes, was not known in China till the Tsin dynasty, early in the Christian era. It strikes the mind forcibly that the astronomical notes of this ancient book are genuine, and not as Dr. Gutzlaff suggested, invented with the rest of the work by Confucius.[‡] Sage as he was, he would not have guessed the secular displacement of the fixed stars. It should be observed that the apparent motion of the fixed stars is so slow, that the information thus supplied on the genuineness of ancient observations, satisfactory as it is for long periods, does not avail for determining dates, within a century or two of the truth. Primeval astronomy was too rude to be depended on, for subdivisions less than degrees.

While the pole of the ecliptic remains unmoved, the north pole, by the same slow displacement in the earth's position, revolves round it on a circle whose radius is 23 and a half degrees. It happens that on this circle about 60° in advance of the present pole star are two stars named T'een-yih and T'ae-yih, the former being the more distant. These names mean the Heavenly One and the Great One, and being very ancient, they suggest that they were so named, because they were successive pole stars of early observers. The Chinese then, must have named the stars four thousand years ago at least, or more than 1,500 years before the time of Confucius. The star that was the pole star previously to these, has no such significant name, thus furnishing a limit to the antiquity of Chinese astronomy. Gaubil quotes from an old fragment of the calendar Hia-siaou-ching, said by Chinese writers to be a relic of the time of Yü B.C. 2200, the following note for the stars seen in the fourth month, (which includes among its days, May 21st). "Maou (the Pleiades) is seen at the beginning of evening twilight; Nanmun (southern door) is on the meridian." This last star is at the foot of the Centaur, and is a very bright one as those who have seen it in southern latitudes are aware. It had through the precession of the equinoxes, long retreated beneath the horizon of Chinese astronomers and was restored to their maps by the Jesuits.

The general credibility of Chinese early dates to within two or three centuries may be considered as established by the evidence thus presented. The eclipses recorded in the Shoo-king, She-king, and Ch'un Tsi'ew, must be adduced to verify them with greater accuracy.

If the solar eclipse mentioned in the early part of the Shoo-king could be verified beyond doubt, the date of the accession of Chung-kang one of the first of the successors of Yü, would be known. Gaubil believed the eclipse to be that of the year, B.C. 2155 as fulfilling more of the conditions than any other. But while this eclipse was in the ninth month, as is required, and the sun at the time near the constellation Fang (Scorpio) as is also required, the eclipse was visible no nearer than Peking. The court was then held at Ngan-e-heen, a town 5° westward of the modern metropolis, and here the eclipse, according to the tables consulted by Gaubil, was not visible. This he ascribes to imperfections in the tables, and still holds to the time thus indicated.

From this epoch, he obtains the first year of Yaou, by adding the length of the intervening reigns, as given in the Shoo-king. Some authorities give, B. C. 2007, and others 2128, for the time of the eclipse.

There are no more eclipses till the Chow dynasty, within a thousand years before Christ. The interval can be filled up by the testimony of the ancient books and of more modern native chronologists. In the Shoo-king the number of years in the reigns of the Shang emperors is often omitted. But the scholars of the Han dynasty and their successors, must have had the assistance of books now lost, or they could not have collected what they have of the early history of China, being very much of it additional to what is found in books anterior to the Christian era still extant.

The first year B. C. 1111, of Woo-Wang, the contemporary of Samuel, is known from the eclipses that happened in the reign of P'ing-wang, with whom the Book of History closes, and of Yew-wang, mentioned in the She-king. In the History of the Chow family, the cyclic characters are attached in the Shoo-king, to all important days, and the record of events is much fuller than before. The speeches introduced here appear to be too long and methodical not to have owed much to the imagination of the historian, and the native editors speak of interpolation and doubtful authenticity. This however does not affect the chronology. The eclipses of the succeeding reigns, have been identified, and give certainty to this period of Chinese history. The sixth year of Yew-wang is found to be B. C. 776, and B. C. 720 the last of P'ing-wang. By counting back with the help of the cyclic characters, the reigns of Woo Wang, Ching Wang and Kang Wang may be determined.

After this there is no more uncertainty in the Chinese chronology. The Chun T'siew written by Confucius forming a history of his own times, contains many eclipses and from that time to this there has been no cessation of the historian's duties. Not only solar eclipses, but comets, showers of falling stars, falls of meteoric stones, flights of locusts and other phenomena have been carefully recorded, and an unbroken register preserved of all that is necessary to form a chronicle of passing events.

From what has preceded the following deductions may be made—

1, That the well informed among the Chinese, reject the historical validity of the fabulous and semi-fabulous period, and do not carry their chronology farther back than the reigns of Yaou and Shun.

2, That there are differences among Chinese chronologists as among those of other countries, but that they do not vary more than two or three centuries for the most remote epochs of the historical period.

3, That the positions of stars in the oldest fragments of Chinese literature, and the eclipses recorded in their early history confirm the chronology.

A few remarks will now be made on the introduction of western systems of chronology to the Chinese.

The Jewish accounts, adopted by Usher and retained in our Bibles make the Deluge too recent to harmonize with the Chinese chronology. The epoch B.C. 2348 found in the margin of our Bibles differs only 6 years from that assigned by Gaubil to the first year of Yaou, and is later by 9 years than the date commonly given by the Chinese to this last mentioned epoch.

We are not obliged to adopt the Jewish chronology. There are strong grounds for believing that the old text of the Hebrew Bible has been altered in regard to its dates.[§] A system having apparently better claims on our confidence, is that of the Septuagint and Josephus. Of the above dates given by the Roman Catholic Missionaries, two approximate to this, the longer chronology, they are B. C. 5196 and 4712. The other two are evidently founded on the Jewish system, being B. C. 3990 and 4090.

Dr. Kitto in his History of Palestine, has adopted Hales' chronology. He gives the following dates for the Creation and the Deluge—

Creation.
B. C. 3760 Hebrew: common account.
4004 Hebrew: Usher's account.
4305 Samaritan Pentateuch.
5508 Septuagint: Alexandrine.
5411 Josephus, corrected by Hales.

Deluge.
B.C. 2104 Hebrew: common account.
2348 Hebrew: Usher's account.
2998 Samaritan Pentateuch.
3246 Septuagint: Alexandrine.
3155 Josephus, corrected by Hales.

The higher dates here given for the deluge, harmonize much better with the Chinese chronology than the shorter ones. Several centuries subsequent to the dispersion of nations, are needed for the settlement of the Chinese race and its growth to what it was when its extant literature begins. There were the mountains of Thibet, or the wastes of Tartary to be crossed, at the slow rate of progress, we naturally attribute to the emigration of the first occupants of the world. There must have been a basis for the national traditions of the predecessors of Yaou. The language was then consolidated and the written character formed. Astronomical observation had formed a zodiac on which to mark the sun's track, discovered the cycle of 19 years, and perceived the necessity of intercalation to reconcile the lunar and solar motions. The other elements of civilization were proportionally advanced. At that early age the country was mapped out, its natural features recorded and great hydraulic works undertaken and carried through successfully.[‖] For the development of this civilization, as long a period must be allowed as western history will admit of. This is indispensable because in addition to the patriarchal traditions, which ought to be regarded as one influential element in contributing to this rapid advance of the Chinese race, there is so much that is peculiar to the nation itself, and which traditional influences do not help us to explain. The nature of the language, the written character, the history, all require that the first settlement of the Chinese on the banks of the Hwang Ho should be placed as far back in the depths of time as the consistency of our chronology will permit.

Till some one well-qualified for the task goes over the ground again to prove his predecessors wrong, and form some better system, probably Josephus, Voss, Hales &c., are our best guides for Scriptural Chronology, and Gaubil for that of China. The reader is referred to the judicious remarks of Kitto in vindication of Hales in the work above cited, and to Dr. Russell's Connection of Sacred and Profane History, for a compendious defence of the longer chronology.

This paper cannot be better concluded than by adopting the words of Dr. Legge, in his "Notions" p. 56. "Shall we discredit the records of the early Chinese history? They *will* not be discredited. One might as well deny the existence of the different geological strata and periods. They must be looked in the face. It will not serve the cause of Revelation to neglect them, or to deal with them as if they were only fable."

J.E.

Shanghae, 1853.

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[*] This application of the 12 horary characters to the 12 signs in a reverse order, is to be distinguished from their application to the months in the direct order beginning with the 11th month. The former is exemplified in Chinese maps of the stars—the latter in the changes in the commencement of the year in early ages.

The Hea dynasty began the year with Yin. The Shang dynasty changed it to Ch'ow, probably in order that it might nearly synchronize with the winter solstice as our year does. The Chow dynasty began the year with Tsze. Since that time the example of the Hea dynasty has been followed, bringing the new year near to the close of winter. Since Tsze, the first of the 12 characters, is appropriated to the first month of the Chow dynasty it must be supposed that the months did not receive these names before that period. The months Tsze, Ch'ow, and Yin, are what are now called the 11th, 12th and 1st months.

[†] Gaubil in his Translation of the Shoo King, gives the dates of both the native chronologies.

[‡] Vide *Chinese Repository* vol. VII.

[§] After twenty years of critical labours on the Hebrew Text, the celebrated Kennicott came to the conviction, that it had in several places been altered designedly, to make it differ from the views of Christianity.

[‖] The chapter Yü-kung in the Shoo-king is the record of this remarkably early development of Chinese knowledge and skill. This chapter speaks for the authenticity of the whole book. It bears on its face the marks of truth no less than of antiquity.

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A PERSON 70 YEARS OF AGE CURED OF A BAD LEG, OF 30 YEARS' STANDING.

Copy of a Letter from Mr. Wm. Abbs, Builder of Gas Ovens, of Rushcliffe, near Huddersfield, dated May 31st, 1851.

To Professor Holloway,

Sir,—I suffered for a period of thirty years from a bad leg, the result of two or three different accidents at Gas Works; accompanied by scorbutic symptoms. I had recourse to a variety of medical advice, without deriving any benefit, and was even told that the leg must be amputated, yet, in opposition to that opinion, your Pills and Ointment have effected a complete cure in so short a time, that few who had not witnessed it would credit the fact. (Signed) WILLIAM ABBS.

The truth of this statement can be verified by Mr. W. P. England, Chemist, 13, Market Street, Huddersfield.

A MOST MIRACULOUS CURE OF BAD LEGS, AFTER 43 YEARS' SUFFERING.

Extract of a Letter from Mr. William Galpin, of 70, Saint Mary's Street, Weymouth, dated May 15th, 1851.

To Professor Holloway,

Sir,—At the age of 18 my wife (who is now 61) caught a violent cold, which settled in her legs, and ever since that time they have been more or less sore, and greatly inflamed. Her agonies were distracting, and for months together she was deprived entirely of rest and sleep. Every remedy that medical men advised was tried, but without effect; her health suffered severely, and the state of her legs was terrible. I had often read your Advertisements and advised her to try your Pills and Ointment; and, as a last resource, after every other remedy had proved useless, she consented to do so. She commenced six weeks ago, and, strange to relate, is now in good health. Her legs are painless, without seam or scar, and her sleep sound and undisturbed. Could you have witnessed the sufferings of my wife during the last 43 years, and contrast them with her present enjoyment of health, you would indeed feel delighted in having been the means of so greatly alleviating the sufferings of a fellow creature. (Signed) WILLIAM GALPIN.

A DREADFUL BAD BREAST CURED IN ONE MONTH.

Extract of a Letter from Mr. Frederick Turner, of Penshurst, Kent, dated December 13th, 1850.

To Professor Holloway,

Dear Sir,—My wife had suffered from Bad Breasts for more than six months, and during the whole period had the best medical attendance, but all to no use. Having before healed an awful wound in my own leg by your unrivalled medicine, I determined again to use your Pills and Ointment, and therefore gave them a trial in her case, and fortunate it was I did so, for in less than a month a perfect cure was effected, and the benefit that various other branches of my family have derived from their use is really astonishing. I now strongly recommend them to all my friends.

(Signed) FREDERICK TURNER.

A WONDERFUL CURE OF A DANGEROUS SWELLING OF THE KNEE.

Copy of a Letter from John Forfar, an Agriculturist, residing at Newborough, near Hexham, dated May 15th, 1850.

To Professor Holloway,

Sir,—I was afflicted with a swelling on each side of the leg, rather above the knee, for nearly two years, which increased to a great size. I had the advice of three eminent Surgeons here, and was an inmate of Newcastle Infirmary for four weeks. After various modes of treatment had been tried, I was discharged as incurable. Having heard so much of your Pills and Ointment I determined to try them, and in less than a month I was completely cured. What is more remarkable I was engaged twelve hours a day in the Hay Harvest, and although I have followed my laborious occupation throughout the winter, I have had no return whatever of my complaint. (Signed) JOHN FORFAR.

AN INFLAMMATION IN THE SIDE PERFECTLY CURED.

Copy of a Letter from Mr. Francis Arnot, of Breakouse, Lothian Road, Edinbro', dated April 29th, 1851.

To Professor Holloway,

Sir,—For more than twenty years my wife has been subject, from time to time, to attacks of inflammation in the side, for which she was bled and blistered to a great extent, still the pain could not be removed. About four years ago she saw, in the papers, the wonderful cures effected by your Pills and Ointment, and thought she would give them a trial. To her great astonishment and delight she got immediate relief from their use, and after persevering for three weeks the pain in her side was completely cured, and she has enjoyed the best of health for the last four years. (Signed) FRANCIS ARNOT.

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☞ A file of the *North-China Herald*, can constantly be referred to at the Offices of Mr. HOLLOWAY.

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